



the war cry

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- Her marriage was almost on the rocks
- Dramatically God intervened, as He so often does
- And again a story unfolds which is inexplicable to those who deny the providence of God.

Hilkka headed for the river

HILKKA was heading for the river — and this was going to be the end, so she thought. Her marriage had been blissful enough in the first year or so. Then the family arrived and things became difficult. True there were only two children but that can be a strain enough, especially when a mother's health is not too good. And the money just wouldn't go round. Hilkka told her man he ought to be able to get a job with decent pay, as most of the neighbours seemed to do; he said she ought to be able to manage the home much better as his friends' wives apparently did. So they nagged and bickered and then made it up. But the quarrels grew more frequent and reconciliations took longer. Each row seemed to be worse than the one before. It couldn't go on like that, so in desperation Hilkka walked out one evening from her home in a town near Helsinki and made for the river.

The evening rush hour was over. The bus was almost empty. The appointment with death was almost due — only a few hundred yards farther on the route. Then it happened. The bus driver will never know, as he languidly switched on the radio for his favourite light music, that Providence was taking him in hand.

There was a crackle and a voice said: "... Today the Lord helps." Just that. Too dazed and dispirited to realize it was the now prosaic medium, Hilkka was transfixed — as if it were the voice of an angel of God. In a way, it was.

In her hypersensitive state the distressed mother could not bring herself to ring the bell and the bus rolled on, over the river bridge and away. There was silence for a brief moment. Then another voice broke in. It was the radio announcer. "Our service this evening was led by Brigadier Heikki Juutilainen of The Salva-

tion Army." She knew little about the Army but somehow, if the strange message of hope really was for her, The Salvation Army might well be the channel. So she mused.

By now the bright music the bus driver so much liked was peeling away from the loud-speaker. Hilkka heeded it not. She bought another ticket to the city centre. She had seen a Salvation Army building in Nylands-gatan. Thither she made her way.

The Monday night home league meeting was in progress at the Helsinki 1 Corps where she sought help. A women's meeting would have been just right for Hilkka had this not been a Swedish-speaking corps, which language she did not understand. She was assured that there was a Finnish meeting at the No. 4 Corps at Batmansgatan a short distance away.

The No. 4 Corps hall was in a yard behind the Army's Territori-

al Headquarters in Finland. Only one light gleamed from the T.H.Q. windows. So Hilkka knocked loudly and urgently. Now, normally at that hour there was no one on the building, but owing to pressure on the limited accommodation at No. 4 the Corps Cadet Counsellor sometimes took the corps cadets to her office for their weekly Bible study. And the C.C.C. happened to be Major Irma Suojasalmi, the Assistant Women's Social Secretary, who spent a great deal of her time sorting out people's problems. Hilkka had found the right person at the right place at the right time.

The Major soon saw that this was priority business. So with a brief explanation that the unexpected caller was a woman in great need of their prayers she sent the young people home.

For a long time the Army officer listened to the account of Hilkka's problems. But she was adamant that, as a mother, it was her duty to return to her husband and two young children. It was in these pressing problems — today's problems — the Major assured her, that "the Lord helps". So they both in turn prayed about them.

It was nearly 1 a.m. Too late now to get a bus the eighteen miles back to that home outside Helsinki. "I'll call a taxi," said Major Suojasalmi, "and we'll go to your house together, but I'll have to return with the taxi; so you must face what has to be alone — and with the Lord's help."

Hilkka was quite calm as she took out her latch-key.

Two days later a bunch of flowers arrived at the office where the light had been in the window. With it was a letter. "All is well", wrote Hilkka. "My husband and children were very worried when I failed to come home. He told me that they went down on their knees and asked the Lord to lead me back. When I looked at my little four-year-old Liisa, asleep in her cot, her hands were still clasped together as if in prayer and a little teardrop was on her eyelid. I felt so ashamed and yet so happy and grateful to God."

Those very true words — "The family that prays together stays together" — do not sound the same in Finnish. But Hilkka and her husband know it as a fact. They have proved it for five years now. God did not only save their marriage: He keeps it saved.



the war cry

CANADA AND BERMUDA

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IN THIS ISSUE

THE Christian Church today is often accused of failing to meet the needs of modern youth. In this connection, it is refreshing to learn that Regent Hall Salvationist youth are finding a medium of communication with London's swinging flower children. To see how they are achieving this, turn to page fourteen.

Those who have had to face the problem of having a mentally retarded child in their family will share the feelings of Estelle Shepherd in her poignant article on page twelve. The recipe for a frosty apple pie, guaranteed to cool you on these hot summer days, is also given there, while on page five Lieut. Colonel Mina Russell (R) continues her informative series.

Did you know that some sailors consider it unlucky to have a woman aboard ship? These feelings probably go back to the days when the captain's wife accompanied her husband on his voyages, for somehow the crew always felt trouble lay ahead in such instances. For a breezy examination of sailing lore and legend, why not browse through page thirteen? Bon voyage!



Page Two

EDITORIAL:

Lame Dogs

IN the best traditions of the YMCA, the branch at Halifax, N.S., is helping the helpless by running a school for dropouts. There are nineteen students and the average age is seventeen. They have left school within the last months because of discipline problems, unsatisfactory home environment or the need to help support the family.

"The boys who enrol in this class are marginal people, barely members of society," says their teacher. "Nobody wants them and they do not belong anywhere. Our main task is to help put them back into society."

The main advantages of the classes—in which they study science, mathematics, social studies, English, history and civics—is incentive.

"Primarily, we have to make these boys realize that they are still people and that somebody does care. They must be told of their opportunities and then actually helped to take advantage of them." She says that if these youths are difficult to handle, hard to reach and troublesome, it is because they've been constantly labelled bad and no good from when they were young, until finally they have come to believe it.

"Each new failure is merely expected and, because they expect to fail, they do; because they are expected to be bad, they are. They have lost their self-respect. We assist these boys to rejoin society by giving them constant guidance and encouragement, and by tolerating their behaviour and still not giving them up."

With little publicity similar projects are in operation in other cities, like the Job Improvement Corps sponsored by the North York Board of Education in Toronto.

Most of these young people were squeezed out of society in their earliest years. Because of poverty, or sickness of parents, or apathy of parents, or a combination of such circumstances, they developed a poor school attendance record as young children and at a time when ambition to learn might have been stimulated.

They soon realized they were lagging, and because there was no one around to help them make up the leeway they gave up trying. So they became dropouts. If these "lame dogs" had been found to be suffering from a physical disability in their tender years, society would have been quick to effect a cure; but an unhelpful attitude developed in a faulty environment evokes little sympathy.

Like all wrong moral attitudes this is infectious. While these teenagers are vegetating they become heroes to younger children, who see them managing to get along without work and begin to see no reason why they should worry about school either. When their heroes are persuaded to go back to studies, the youngsters think again.

Thinking again is precisely what the theological term "repentance" means. Society must repent of its attitude toward the dropout if there is to be any hope of his own repentance. Moral retardation, like physical and mental retardation, requires practical sympathy.

Projects like the Job Improvement Corps are examples of Christianity in action and youth work of the highest importance.

Challenge

THE willingness of youth to respond to a challenge particularly where practical sympathy is called for is illustrated by a story from British Columbia.

A three-year-old boy with brain damage required the assistance of five people to guide him through daily exercise for the co-ordination of mind and muscle. This was more than his family could manage, so 130 girls from a secondary school at Coquitlam organized themselves into seven day shifts to provide the attention. Further, they raised \$100.00 to help the parents take the boy to Seattle for special care every ten weeks. The child has started to talk and has begun to crawl.

Confession of Civic Sins

ALITANY of some relevance to citizens of any religion, or none, in which people could publicly confess their civic sins was introduced at a convention in Minneapolis of 900 delegates of the United Presbyterian Church. Among the supplications were:

- Forgive us for pretending to care for the poor, when we do not like poor people and do not want them in houses.
- Forgive us for bypassing political duties: for condemning civil disobedience when we will not obey You.
- Forgive us for cheering legislators who promise low taxes, but deny homes and schools and health to those in need.
- Forgive us when we deplore violence in our cities if we live in suburbs, where lawns are clipped and churches large, or in villages where there are too many steeples.

The 180th General Assembly heard the Rev. Ralph Abernathy plead his poor people's cause. In

reply it was recommended that the church donate \$100,000 to the march on Washington and to invest 30% of the church's unrestricted funds in housing and business enterprises in low-interest, high-risk areas.

Sign-in

AT a sign-in held at St. Martin-in-the-Fields Church, Trafalgar Square, London, on a Sunday afternoon in May, Christians of all denominations joined to pray for racial justice and harmony in Britain.

They also signed a declaration, headed by the Archbishop of Canterbury and other church leaders, affirming their beliefs about racial equality and the need for government action to improve racial relations. In addition donations were subscribed in memory of Dr. Martin Luther King for community relation work in multi-racial areas of Britain.

Congresses

PLANS for divisional congress rallies in Metro Toronto in October are announced by the Divisional Commander (Lieut.-Colonel A. P. Simester).

Instead of one central rally in the city centre, Salvationists will gather at three suburban points, corps in the Borough of Scarborough meeting at the Cedarbrae Collegiate Auditorium; those in North York at the Earl Haig Collegiate Auditorium and from the Borough of Etobicoke at the West Humber Collegiate Auditorium. Leaders and speakers at the three venues are the Territorial Commander (Commissioner C. D. Wiseman) and Mrs. Wiseman; the National Commander for the U.S.A. (Commissioner Samuel Hepburn) and Mrs. Hepburn, and America's Director for Evangelism (Colonel Emil Nelson) and Mrs. Nelson.

In Metro Toronto since the beginning of the year 105 Salvation Army soldiers have been sworn in, sixty-eight of them from the Penitent-form.

Secret of happiness

Can happiness be bought or is it a way of life? Read what CAPTAIN JOHN CAREW has to say about this.

THE old Indian, his flesh baked brown and his hands gnarled by the sun and storms of many years, sat in front of his tent whitening on a juniper stick. His wife, looking every bit as old and brown, and puffing contentedly on her pipe, stood close by leaning over her washtub. They were two of the happiest people I have ever known.

They possessed few of what we deem the necessities of life. There was no thirty thousand dollar split-level house but just a canvas tent nestled among the fir trees by the side of the mighty Churchill River. This tent sheltered them in summer and winter—ninety above zero or forty below. Nor was there a high-powered car parked by the door; only a lone, mangy dog that hauled a sleigh in winter and roamed at will in summer. Their clothes left much to be desired; they had no neighbours and medicare was a visit every six weeks from a Grenfell Mission nurse.

Their mode of living seemed to belong to another age rather than the twentieth century. One thing certain was that these two Indians (members of the Nascopic tribe) living alone in a tent by the side of the river were happy and contented.

They didn't know that to be happy one must have a large bank account, a string of credit cards, popularity and the praise of many friends. Nobody had told them that to sit and contemplate on the majesty of the mighty river rolling by their doorway or to stand at the close of a summer's evening to marvel at the beauty of a golden sunset would lead to boredom. Not knowing these things, they were content to stroll through the woods, listening to nature's symphony of sound, and breathing the clear fresh air of the great outdoors. To them this was life and they were happy with it.

Are they right or wrong? Does wealth or fame or popularity, alone, bring happiness? Do we have to possess an abundance of things in order to be happy?

Sometime ago a well-known television actor, who presently makes fifty thousand dollars a month, stated that if he had life to live over again he would still be a school teacher in his native town, making five hundred dollars a month and happy with it. He was of the opinion that our sense of values has gone astray, admitting in regret that his own wealth and fame had robbed him of the happiness for which he sought.

Neglect is costly

It was no different when Jesus lived in Palestine. The top priority was material gain. He said, "... take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). To prostitute life by pursuing material values, all the while completely neglecting the spiritual truths, is to become open to discontent, frustration and despair. The late Helen Keller said, "Many persons have a wrong idea about what constitutes true happiness. It is not attained through self-gratification but through fidelity to a worthy purpose."

Whether a man's material possessions are many or few, he can be happy. This happiness comes when a person acknowledges God and lives Christianity as taught in the Bible. It has been said, "If we seek happiness in anything beside the peace of God and a good conscience, we shall as certainly be unhappy as that anything in the world is uncertain".

The secret of happiness is knowing God through Jesus Christ, His Son. We know Him only when we personally seek Him.



ABOVE: The old Indian and his wife are happy with their way of life. BELOW: Captain Carew and his small son visited the snow-bound tent.



For Sinners only!

WONDER what kind of a world it would be if everyone told the plain truth about everything and everyone?

Fanciful? Impossible? Just a wild dream? Lamentably yes, but in any case let us dream for the next few lines.

It is said that truth hurts and many people believe this. For that very reason they prefer to live and to encounter people with varying degrees of truth and untruth—a sliding scale of verbal morality.

Just imagine what would happen if all employers and employees were completely honest with each other; if every man and wife were openly truthful with each other; if all interpersonal relationships were strictly truthful.

Would the world be in any worse state than it is now? Would people long to get back to the masks of distortion or would the refreshing atmosphere of deliberate truth be just too much to give up?

In all probability the dream will not get beyond that stage. People find it well-nigh impossible to be truthful, even to themselves, let alone to their family and friends.

In spite of this, if a person would take time to read the Bible, in understandable language, before long its analysis of life, human relationships and personal worth would have definite effect. The Bible says that Jesus Christ is the Truth about life. It further maintains that only this Jesus can give a person the capacity to live a truthful life.

—JEREMIAH

TO MEET YOUR NEED

ARE you anxious to be saved from your sins?

You can be "born again" if you feel your need of a Saviour and are willing to give up wrong-doing.

First of all, pray that God will reveal Himself to you. Then, with repentance—which is sorrow for sins committed—and with simple faith, claim Christ, who died on the Cross for the "whosoever", as your personal Redeemer.

Then, believe that a change has taken place in your life and rely upon God the Holy Spirit to guide you in this new way of living. When you are tempted to think that nothing has happened to you, remember that the Christian life is lived and maintained by faith in Christ, not by emotional feelings.

BIBLE School

The Epistle to the Hebrews (22)



Continuing studies in Hebrews by the Training Principal for Newfoundland, MAJOR E. READ.

Futurus, Reason argues with the Church: "If God were good", cries Reason, "He could not look upon the sin and misery of man and live; His heart would break." And the Church pointing to the Crucifixion, replies, "God's heart did break". But Reason persists, "Born and reared in sin and pain as we are, how can we keep from sin? It is the Creator who is responsible; it is God who deserves to be punished." And the Church, kneeling by the Cross, whispers, "God takes the responsibility and bears the punishment".

Great responsibility

The pardon of God involves Him in responsibility for the pardoned one; it is this which lies behind all the sacrificial bloodshed of the Bible. Animal sacrifices were commanded, and accepted by God, as a token that He never condones sin, but always punishes it by death. The Old Testament sacrifices are gone now, but the principle is eternal: "No blood shed, no remission of sins" (v. 22, Moffatt). Thus the Old Covenant, God's agreement with Israel, was dedicated with blood. The covenant was much like a last will and testament, and in fact is called that here. It is God who is the Testator, who must make the gift of forgiveness, who, like any testator, must die to make His bequest effective.

Now, that effectiveness never marked the Old Covenant. The blood shed then was never wholly valid because it was not the blood of the

outraged by the presence of sinners. We are welcome there because our sins are purged by the better sacrifice, the very blood of Christ.

Note the teaching of Christ's two advents here. In verse 26 "hath He appeared" (first coming); in verse 28, "shall He appear" (second coming). The Israelites watched their high priest enter the sanctuary and then waited patiently for his reappearance; it was a welcome sight, a sign that the sacrifice he had presented was accepted, and their sins were forgiven. So Jesus has gone into the heavenly Holy of holies; one day He will reappear to complete that salvation of His people which His bloodshed commenced. The high priest's emergence from the sanctuary on the Day of Atonement was a picture of the Second Coming of Christ. Of it Frances Ridley Havergal wrote, "Coming! In the opening east Herald brightness slowly swells; Coming! O my glorious Priest, Hear we not Thy golden bells?"

The Smallness of our Plans

DO I limit God? When I say I cannot do what others do because I am built differently, or have not the right temperament, or am not cut out for that sort of work, I immediately arrest God's power in my life along that line. God does not want servants who can work easily within the range of their powers. He demands that His followers shall always be going beyond their own powers, so as to require the extra power which He alone can supply.

The Christian is called to live the supernatural life, and if I live merely within the limits of my powers I am living a purely natural life. If, on the contrary, I am constantly facing tasks that are making demands beyond my capacity to achieve, I am driven back on God for daily supplies, and am thereby compelled to live supernaturally.

One of the troubles with most of us is that our lives are planned on such a small scale that we imagine we can manage without God. We have to learn Carey's secret: "Attempt great things for God; expect great things from God". The Christian is always face to face with the impossible. We dare the impossible. That is the mark of the follower of Christ. Faith in the eternal resources of God makes us more than conquerors.

AMONG orthodox Jews, Yom Kippur (Day of Atonement) is still the most solemn day of the year, but today the observance differs from the ancient custom. The day is spent in the synagogue in prayer, repentance and fasting. It is believed that on this day God seals man's fate about life and death, prosperity and adversity. Eight times during the day a confessional prayer is recited as the devout seek God's mercy before the gates of heaven close for another year. At the close of the day the ram's horn is blown, and the congregation calls out in unison "Next year in Jerusalem!"

Growing out of Judaism as it did, the early Christian community could not avoid an interpretation of itself over against Judaism. One long passage in Romans (chapter nine to eleven) concerns itself with this. Presenting Jesus as a kind of second Moses, the Gospel of Matthew divides naturally into five sections to correspond with the five books of the old lawgiver. Many New Testament passages claim that what Jesus did was "in order that the Scriptures might be fulfilled". When the brilliant theologian Marcion declared, in the second century, that Christians should repudiate the Old Testament, he was condemned as a heretic. No wonder; the roots go very deep.

In claiming that Jesus is better than anything the Old Testament has to offer, Hebrews is not denigrating the Old Testament. Rather, it depends heavily on it. We have noted that fact again in chapter nine, of which the overall theme has been stated:

CHRIST'S MINISTRY BETTER THAN THE DAY OF ATONEMENT

Just as certain animal sacrifices were central to the observance of the day, so a better sacrifice is central to this chapter.

"How much more shall the blood of Christ, who through the eternal

Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14).

The writer sees no reason to restrict the meaning of the blood of Christ. He declares that: (1) It was shed to open the way to a better sanctuary, the Holy of holies (9:12), (2) It can cleanse the conscience (9:14), (3) It deals with transgressions of those who lived long before it was shed (9:15), (4) It validates the New Covenant (9:16-22), and (5) It purifies the better sanctuary (9:23-28). From this ninth chap-

DAY OF ATONEMENT

ter of Hebrews, it is clear that in Christ's ministry, His sacrifice of Himself is central. Jesus was born to die! Earlier comments have dealt with the first two of these points. Let us look at the third:

V. 15 Christ's blood deals with past transgressions: Under the old covenant, sin was covered but never cleansed. Indeed, the Hebrew word for atonement means covering. So the work of Calvary has retroactive effects, benefiting all who accepted the promises of God in faith in all past ages (compare Romans 3:25).

"It is Christ's death that gives worth to the types that pointed to Him. So then the atoning sacrifice of Christ is the basis of the salvation of all who are saved before the Cross and since." (A. T. Robertson).

Vs. 16-22 Christ's blood validates the New Covenant: For the sinner, forgiveness is free, but for God it is costly. In a book entitled *Christus*

testator. But inaugurating the New Covenant, the Testator did die, so this covenant is wholly valid.

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience
peace
Or wash away our stain.

But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they.

Vs. 23-28 Christ's blood purifies the better sanctuary: Sinners entered the presence of God, symbolically in the person of the high priest. They would, of course, have polluted the Holy of holies but for the sacrificial blood the priest sprinkled there. Now, fulfilling the symbol, Christ has entered the presence of God in fact. There He too represents sinners; He will eventually bring us there in fact. But heaven is not defiled nor is God

aids

TO DEVOTIONS

WEEKLY PRAYER SUBJECT

Those who feel inferior because of emotional difficulties.

PRAYER

Centre of all our hopes, we remember before Thee the anxious and unstable. May our own lives be so ordered by Thy power that we shall be privileged to steady the weak and give courage to the lost and wavering.



The MINISTRY of PRAYER (2)

BY LIEUT.-COLONEL MINA RUSSELL

This second article in a series which is designed for group discussion or personal meditation considers the subject "Prayer — what it does for us and in us".

*Prayer makes the darkest cloud withdraw,
Prayer climbs the ladder Jacob saw.*

STUDY the hymn by William Cowper from which this couplet is taken. The opening line is "What various hindrances we meet" (No. 546, S.A. Song Book). Then read, ponder and discuss the following statements. Provide illustrations from your personal experience.

1. Prayer gives power as needed, like the hand that releases the power that lights a great city. Light and power are available as long as continuing contact is maintained.

2. Prayer brings strength where there has been weakness. "They that wait upon the Lord shall renew their strength" (Isaiah 40:31). Jesus spoke a parable "to

this end, that men ought always to pray, and not to faint" (Luke 18:1). Are these the alternatives, to pray or to faint?

3. Prayer quiets the restless spirit of man as he meets his God. "Be still and know that I am God" (Psalm 46:10).

4. Prayer gives confidence where there has been fear. We see God as bigger than the thing we are afraid of.

5. Prayer brings peace of mind and heart as we see God's plan and our part in it.

6. Prayer enlarges our vision as we move with God to see beyond ourselves. Nearness to God makes it possible for us to see as He sees. It prevents shortsightedness.

7. Prayer accomplishes the impossible. With a leap of faith we

span continents and bring others into the presence of God to receive His healing touch.

8. Prayer injects thoughts into minds at strategic moments, perhaps even during sleep.

9. Prayer helps to match persons and opportunities in line with the "big" ideas of God for people and situations. Archbishop Trent wrote:

*We kneel, how weak! we rise,
how full of power!
Why, therefore, should we do
ourselves this wrong,
Or others—that we are not
always strong—
That we are sometimes overborne
with care—
That we should ever weak or
heartless be,
Anxious or troubled—when with
us is prayer,
And joy and strength and
courage are with Thee?*

TO CONTINUE
DISCUSSION:

*Do the challenges of prayer
cause resistance within us and
keep us from praying as we
should?*

1. Prayer requires absolute honesty with God and with ourselves. How honest are we? It is much easier to be truthful in what we say than to be honest before God about what we find in ourselves.

2. Prayer reveals what we are, what we think and what we feel, if we are willing to see ourselves. A closed mind or a closed heart cannot really pray. The Pharisee whose "prayer" was not heard was really a closed-in island of ego.

3. Prayer may make it necessary for us to revise our plans, or our attitude, and sometimes to eliminate the good idea which we

thought was the answer. God cannot revise His ideas—they are the best, the truth; but how good the good idea seems when we sense that it may have to be relinquished!

4. Prayer shows God's way, which often differs from what we feel to be a reasonable, acceptable way; and we may feel guilty if we have made our own plans and then ask God to approve and bless them.

5. Prayer often gives light on only the next thing to do, when it would be helpful, we think, to see all that is involved. We can always know the next thing to do and that is all that is really needed.

6. Prayer takes time which we may think could be more actively employed. "To talk with God, no time is lost." No time is lost in checking with the Authority on life and living—this is our privilege in prayer.

7. Prayer requires obedience, sometimes blind and unquestioning, but never unreasonable. It may be costly, but it is never too costly. God is always willing to deal with the consequences of obedience to His commands to us.

8. Prayer demands faith when feelings seem important. Faith is not the absence of question, but willingness to acknowledge and accept the fact that God has the answer.

9. Are there reasons here or elsewhere which interfere with the development of a strong, effective prayer life? This is important, and our responsibility as disciples of Christ includes finding and facing up to reasons why prayer for many is still a limited experience and little-used resource.

You can't afford to miss it

FOR a little more than two cents a day you can become involved in the theme for the Assembly for the World Council of Churches in Uppsala, Sweden; it will be possible to relate to your own daily life some of Paul's prison experiences; as well, under the heading of "Conflict of Crisis", the contemporary relevance of Isaiah's message will be made clear.

Of course, we are talking about "The Soldier's Armoury", the Bible reading plan with daily comments for July-December, 1968. This volume of Bible comments, which has been a tradition in many Salvationist homes for years, has, since its joint publication by Hodder and Stoughton and The Salvation Army, had a phenomenal sale and is very widely used.

Well-known Bible translator J. B. Phillips says, "I have been using 'The Soldier's Armoury' for some four years now, and I have never

found a day on which comment is trite or commonplace . . . to continue spiritual insight on this level day after day is to meet a minor miracle and I am profoundly thankful for what I have learned from these notes".

The format follows a familiar pattern of a Bible reading, references to a scripture verse, and a short comment. On Sundays there is a verse of a song, a weekly prayer subject and a suggested prayer. For the Salvationist—and for that matter any Christian—who has longed for an inexpensive book which combines biblical insight, a knowledge of literature, and binds the two together in an application to every day life, "The Soldier's Armoury" is the best answer—M.R.

This 127-page paperback is available at 60c plus postage from The Salvation Army Trade Department, 259 Victoria Street, Toronto 2, Ont.



Ninety-two years of service given

Brigadier and Mrs. Stanley Williams enter retirement

followed by one year at the Men's Social Service Centre at Hamilton, Ont., with responsibility for Correctional Services work, and fourteen years wholly devoted to the correctional field. For the past nine years the Brigadier has been the Salvation Army Chaplain at the Ontario Reformatory, Guelph.

Brigadier and Mrs. Williams have five children, all active Salvationists: Stanley, Allan and Eva (Mrs. Fred Carr) of Scarborough Corps, Gordon of Brampton, and Audrey (Mrs. W. Harris) of Guelph.

The Director of Correctional Services, Lieut.-Colonel William Poulton says, "It rarely falls to the lot of Salvation Army officers to do pioneering work in these days but these two fine people have certainly done just that piece of work on several occasions in the years that they have served in the Correctional Services Department.

"As a result of their willingness to do the extraordinary thing, and to do it consistently over a long period, we have been able to establish new standards and seize new opportunities for service to our brothers in custody.



"REVELLED IN HARBOUR LIGHT WORK"

Major and Mrs. George Wright retire

After a break of twenty years, God made it possible for them to return to the work they loved and He blessed their efforts at Kingsville Corps in a special way. They also served at Kenora, Lindsay and Hamilton, Ont. For the past several years they have been engaged in Harbour Light work in Vancouver, Victoria, B.C., and finally in Toronto. For the past year and five months they have been at Hope Acres, a rehabilitation centre run by Toronto Harbour Light, and saw it officially opened last May.

As they now retire from active service Major Wright pays tribute to his wife and states that she has been with him in all things and without her help he could not have carried on at times.

Their Divisional Commander, Lieut.-Colonel Alfred Simester, says: "They have been a fine team, sincerely devoted to their work as shepherds of the flock. They have revelled in Harbour Light work, where they have had the love and respect of every man for whom they have laboured. A remarkable spiritual and moral rehabilitative work is developing at Hope Acres which has also caught the interest of the residents around that rural area."

HAVING completed ninety-two years of combined active service as Salvation Army officers, Brigadier and Mrs. Stanley Williams entered retirement on July 1st.

The Brigadier has been a life-long Salvationist. He was born in High Wycombe, Buckinghamshire, England, and was dedicated to God as a baby at the local corps. He gave his heart to the Lord as a boy of ten years of age.

Coming to Canada in 1914, the family spent a few weeks at Chesley, Ont., before settling in Owen Sound, Ont., where they were active workers in the corps. After two years they moved to Stratford, where the Brigadier was sworn-in as a senior soldier, became active as a bandsman and songster and participated in scouting. He entered the Salvation Army Training College from Stratford in September, 1923. Following commissioning in the following year he served at Barton St. (Hamilton), Kitchener and Mount Hamilton Corps, prior to transfer to India in 1926.

Mrs. Williams was born in Campbellford, Ont., and attended Salvation Army junior meetings as a schoolgirl. She was converted at Trenton during an evangelistic campaign and immediately entered into corps activity, taking up corps cadet studies, becoming a Sunday school teacher, songster and acting as Life-Saving Guard Leader. In 1919 Cadet Beatrice Huffman entered the old Sherbourne Street Training College, was commissioned the following year to East Toronto Corps. Appointments followed at Bowmanville, Danforth and Hamilton Citadel (Ont.) before leaving for India in 1926. On the way, as single officers, they participated in General Bramwell Booth's Seventieth Birthday Celebrations in London, England, as part of the Canadian delegation.

In India, the Brigadier was appointed corps officer at Batala, and his fiancée to the Lahore Central Corps. They were married in 1927 in the Lahore Central Hall by Commissioner Charles Baugh. Appointments followed as Superintendent at Sahibaganj, Ani and Bareilly Criminal Tribes Settlement.

Returning to Canada in 1933, they held the following corps appointments: Newmarket, Brock Ave. (Toronto), Sherbrooke (Que.), Saint John Citadel, East Toronto and Wychwood. This was

- Scriptural Crossword Puzzle -

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

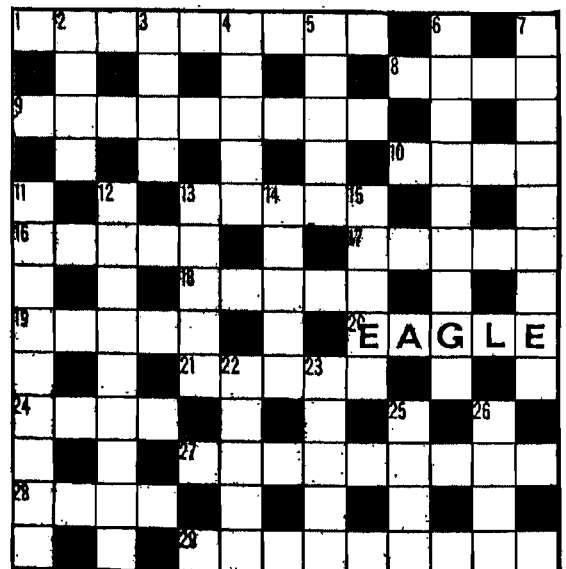
ACROSS

1. The love of God is this in a man who keeps His word (9)
8. "Is not this the fast that I have chosen? . . . to — the heavy burdens" (4)
9. No red ties for forsaking? (9)
10. Grandmother to Timothy (4)
13. The Psalmist said we are counted as these for slaughter (5)
16. "The prayer of faith shall save the sick, and the Lord shall — him up" (5)
17. The people of this place were not pleased to have the ark of God (5)
18. "He that goeth — as a talebearer revealeth secrets" (5)
19. Spikenard has a pleasant one (5)
20. The fourth beast, seen by John in his vision, was like a flying one (5)
21. The Psalmist said that God cuts one in sunder (5)
24. One, year by year, was brought to Solomon (4)
27. "The flood came, and — them all" (9)
28. Another name for Esau (4)
29. Men of corrupt minds are this concerning the Faith (9)

DOWN

2. Man was put into this garden (4)
3. Paul said they should be shod with the preparation of the Gospel of peace (4)
4. "From henceforth thou shalt — men" (5)
5. Call up feelings or memories (5)
6. The Psalmist said the wicked — themselves in an evil matter" (9)
7. Joseph of Arimathea had not this to the counsel and deed of the Jews (9)
11. The saints are this for ever (9)
12. The princes digged the well by this of the low-giver (9)
13. In his vision John saw the Lamb open one of these (5)
14. Gnaw away in the rod-deal (5)
15. The sick wished that even the shadow of this man should pass over them (5)
22. The Philistines were gathered together in a troop in one of ground full of lentils (5)
23. Croak who becomes a player? (5)
25. The body of John the Baptist was laid in one (4)
26. The workman is worthy of his (4)

REFERENCES ACROSS: 1. 1 John 2. 8. Is. 58. 10. 2 Tim. 1. 13. Ps. 44. 16. Jas. 5. 17. 1 Sam. 5. 18. Pro. 20. 19. S. of Sol. 1. 20. Rev. 4. 21. Ps. 46. 24. 1 Kings 10. 27. Luke 17. 28. Gen. 36. 29. 2 Tim. 3. DOWN: 2. Gen. 2. 3. Eph. 6. 4. Luke 5. 6. Ps. 64. 7. Luke 23. 11. Ps. 37. 12. Num. 21. 13. Rev. 6. 15. Acts 5. 22. 2 Sam. 23. 25. Mark 6. 26. Matt. 10.



SOLUTION TO THIS WEEK'S PUZZLE

ACROSS: 1. PERFECTED. 8. UNDO. 9. DESERTION. 10. LOIS. 13. SHEEP. 16. RAISE. 17. EKRON. 18. ABOUT. 19. SMELL. 20. EAGLE. 21. SPEAR. 24. RATE. 27. DESTROYED. 28. EDOM. 29. REPROBATE. DOWN: 2. EDEN. 3. FEET. 4. CATCH. 5. ENVOYAGE. 7. CONSENTED. 11. PRESERVED. 12. DIRECTION. 13. SEALS. 14. ERODE. 15. PETER. 22. PIECE. 23. ACTOR. 25. TOMB. 26. MEAT.

Candidates Confer in St. John's

THE Training College, St. John's, Nfld., was the meeting place for a challenging Future Candidates' Seminar. Thirty-two delegates attended from the three divisions in the Provincial Command.

The seminar commenced with a welcome meeting on Saturday morning when the theme for the weekend, "The Answer is in the Word", was introduced. Major Edward Read, Training Principal and Candidates' Secretary, brought a stimulating key-note address and set the tone for the weekend activities. The young people were made aware of the value of such an event by Candidate Greta Oldfors paper, "How Past Seminars Have Helped Me".

After a welcome dinner, faculty and delegates assembled for an enjoyable and profitable hour as each gave a speech on the topic of his choice. Major Albert Browning, Provincial Youth Secretary, following with an enlightening talk entitled, "The Salvation Army — Panoramic View". Several groups discussed related topics and shared their views in a helpful plenary session.

On Sunday the sessions were prefaced with an early morning knee-drill. Later a challenging Bible study was given by Captain Aubrey Barfoot, Men's Side Officer, pin-pointing what the New Testament has to say about God's call to service. Comparisons of modern translations provided illumination and a profitable discussion followed as the speaker was placed in the "hot-seat".

The spontaneous enthusiasm of the delegates resulted in evangel-



Delegates at Future Candidates Seminar, St. John's, Nfld., with faculty members. (L. to R.) Captain Aubrey Barfoot, Captain Shirley Rowsell, Major and Mrs. Albert Browning, Major Edward Read and Captain Barbara Voysey.

istic outreach on Sunday afternoon. An open-air meeting was held in a residential area, door-to-door visits were made and interested bystanders were engaged in conversation on spiritual issues. Seventy children gathered and were captivated by the ministry of these young enthusiasts. Other activities in the afternoon included a panel discussion and a series of slides of both the Newfoundland and Toronto Training Colleges were shown.

Moving scenes of personal victories and dedication were witnessed after Major Read's stirring message in the evening session. During interviews on the following morning, the delegates expressed a clearer understanding of God's call to Christian service and positive ideas for future involvement.

Home League Camp Cameos

"Woman and her world" was the theme of the recent home league camp convened in the Southern Ontario Division. Mrs. Colonel George Higgins, the special guest, expanded this theme as she referred to a woman's role in the home, the church and the community, stating that Christian women should strive to turn houses into homes and neighbours into friends.

Following the welcome meeting, the camp proceeded with an enthusiastic portrayal of a mock political rally, an hour of fun and games hosted by the Dunsmore Home League. The programme continued with a demonstration by the Brampton group, concluding with a brief vesper service led by Mrs. Higgins.

Important aspects of home league were discussed during the camp, including the subjects of Outreach, led by Mrs. Captain Harding Beckett, Home League Sunday and Home League Week, led by Mrs. Captain William Merritt, and Programming with a Purpose, led by Mrs. Major Fred Smith. Two interesting items included in the camp schedule were a home product demonstration and the showing of the recently

released Salvation Army film, "Canadian Mosaic".

During the camp period the Fort Erie Home League conducted an original meeting on the theme of "umbrellas". The final gathering included a farewell to Lieutenant Lillian Spence, shortly to depart for service in Africa. Mrs. Higgins concluded the camp period with an inspiring devotional message.

Mid-Ontario Musings

GOOD planning, fellowship and excellent weather combined to make the Mid-Ontario Divisional Home League Camp at Roblin Lake a real success.

The Mayor of Picton, Mr. H. J. McFarland, formally declared the camp open for the season. Musical forces contributing to the evening programme included the Kingston and Trenton Young People's Bands and the Belleville Singing Companies and timbrellists. During the evening six stalwart men carried in three canoes donated to the camp by Mr. and Mrs. D. McBride and Mr. and Mrs. C. Woods of Kingston. Money raised from a sale of work held the first night was donated to missionary work.

The following days were filled with interesting activities for the home league members. Devotions were led by Mrs. Brigadier Cyril Fisher, the guest speaker, while craftwork was directed by Mrs. W. Verhoeven of Brooklin, Ont. Bible craft proved to be a real asset, and was conducted by Mrs. Brigadier Fisher, Mrs. Lieut.-Colonel Wilfred Hawkes and Mrs. H. Parnell.

An outstanding event was a panel discussion entitled "Facing Family Facts". Panel guests included Mr. R. Henderson, guidance teacher, Mr. D. McKinnon, probation officer, Mr. A. Payton of the Family Services Dep't., Mr. M. Mountney, Youth for Christ Moderator and Captain James Reid. Mrs. Lieut.-Colonel Hawkes arranged this successful camp period.



Major and Mrs. Henry Darrell are seen with gifts for India presented to them by the home leagues of the British Columbia South Division.

Activities Abound at Camp Sunrise

HOME league members of the B.C. South Division enjoyed fellowship together at Camp Sunrise, meeting new friends and exchanging profitable ideas.

Features included a chocolate dipping demonstration, craft work, making trays and embroidered aprons, and other interesting projects. Devotional periods were led by Mrs. Major William Kerr and Mrs. Captain Bruce Robertson.

It was a pleasure for the delegates to welcome three home league members from the Northern British Columbia Division, accompanied by Mrs. Major Fred Lewis, who spoke at one of the gatherings.

The highlight of the camp was the Bible study conducted daily by Mrs. Brigadier Allan McInnes, whose messages guided the campers into a closer walk with God.

An increasing number of

younger women attend the camp from year to year, and the following excerpt from a letter written by one such delegate at the conclusion of the camp reveals her impression of her first home league camp:

"Camp was a time to communicate with others. The attitude of all the delegates thrilled me. It was grand to see that one could have fun and laughter as well as the serious moments in life.

"The devotions every morning were of great inspiration and gave me a goal to challenge my thinking. After much activity throughout the day, the evening devotions put my heart at ease and gave me time to think. As the camp days drew to a close, I felt I had been spiritually refreshed."



(Upper Photo) Retiring Colour Sergeant Wilfred Ward passes Salvation Army flag to his successor, Brother Val Thompson at Orillia, Ont. Captain and Mrs. Frank Dixon, the corps officers, are also shown.
(Lower Photo) Captain Dixon presents retirement commission to Benjamin Harman, for his service as Corps Treasurer, and to Mrs. Nellie Harman for her work as Corps Secretary.

Retirement Commissions Presented

AFTER twenty-seven years of faithful service as Colour Sergeant at Orillia, Ont., Brother Wilfred Ward recently retired. After giving his testimony in a Sunday meeting, he passed the colours over to Brother Val Thompson, his successor.

Brother Thompson then held the colours while Mrs. V. Thompson was commissioned as assistant Young People's Sergeant-Major.

Retirement commissions have

also been presented to Benjamin Harman in recognition of his service as Corps Treasurer, and to Mrs. Nellie Harman, who has served as Corps Secretary. A fellowship hour followed the meeting when both comrades were presented with gifts in appreciation of their work.

Corps Cadets Featured

CORPS Cadet Sunday at Westville, N.S., was under the leadership of Corps Cadet Counsellor George Johnson. In the holiness meeting Allan Stewart read from the Scriptures and testimonies were given by Rose Jeffery, Wayne Livingstone and Michael Lloyd. "What Corps Cadetship means to me" was the title of the paper by Robert MacCoull, while Kenneth Livingstone delivered the address.

The evening meeting was again piloted by the Corps Cadet Counsellor, assisted by the corps cadet brigade. The junior timbrellists made their debut on this occasion. Corps Cadet Sergeant Fred Jeffery gave the address.

The corps cadets also assisted in the young people's salvation meeting and Sunday school, when a number of youngsters made decisions for Christ.

NOTES IN PASSING

Captain and Mrs. Wallis Stainton of New Uskeard, Ont. have welcomed a baby daughter, Brenda Joy, into their home.

On June 27th the building and facilities of the Queen Street West Corps, Toronto, were taken over by the Toronto Harbour Light Corps for a satellite operation from the main centre on Jarvis Street, to which most of the soldiers of the old Toronto No. 1 Corps have transferred.

In connection with the fifteenth anniversary of Timmins Corps, to be conducted by Colonel and Mrs. Leslie Pindred on September 21st and 22nd, readers formerly associated with the corps are invited to send pictures or stories of historical interest to Envoy John Hadley, 88 Birch St. S., Timmins, Ont.

HAMILTON BAND VISITS ORILLIA

HAMILTON'S Argyle Citadel Band recently paid a weekend visit to Orillia, Ont.

On arrival, the band was led by police escort in a march of witness through the downtown area. Later an open-air meeting was held at the civic centre, followed by a festival of music presided over by Mr. Harry Peacock, director of the Orillia Silver Band. He spoke with warmth of his association with the Army as a bandsman many years ago.

The varied programme includ-

ed several excellent marches and selections. Solos presented during the weekend included those by Bandmaster William Burditt (cornet), Songster Leader Kitney (vocal), David Rayment (bass trombone) and Marvin Kitney (percussion).

On Sunday morning an instrumental octet played for eight hundred patients at the Ontario Hospital, the rest of the band dispensing music at the Soldiers Memorial Hospital.

Under the leadership of Retired Bandmaster Tom Jenkins the Sunday meetings featured participation by various bandsmen, the messages being brought by Captain and Mrs. Baden Marshall. A sacred concert in the park band shell on Sunday afternoon was well attended, as was the brief programme following the evening meeting.—W.B.

Weekend Songster Visit

WEEKEND meetings at Grand Falls (Captain and Mrs. Alex MacBain) were led by the Corner Brook Citadel Songster Brigade. Accompanying them were their corps officers, Major and Mrs. Hubert Jennings, who conducted Sunday meetings and presided over musical programmes on Saturday evening and Sunday afternoon. A special feature of these were vocal solos by Albert Cooze and Wanda Harnum and items by the combo.

CORRECTION

The photo appearing at the bottom of page thirteen of the July 13th issue of *The War Cry* should have been of the Vancouver skyline, not Toronto, as pictured.

New Building at Miracle Valley

WELL over eight hundred people gathered at Miracle Valley, B.C. on a recent Saturday afternoon as the Lions Service Club Lodge was officially opened and dedicated. The new addition was made possible through the generosity of the Vancouver South Lions Club, and consists of twenty-eight separate rooms, in addition to quarters for staff members.

Major William Leslie opened the proceedings and called upon Captain Bruce Robertson to offer prayer. The Divisional Chancellor, Major Calvin Ivany, acted as chairman for the event. Greetings were read from representatives in the Provincial Government, Vancouver City Council, and Territorial and Divisional Headquarters. Mr. Ron Kellor, a representative of the Fraternal Order of Eagles, brought greetings on behalf of all friends of Miracle Valley. This was followed by the introduction of Mr. Ray Sheward of the Lions Club, who in turn

presented Mr. Virgil Moshansky, the Lions Club International Director.

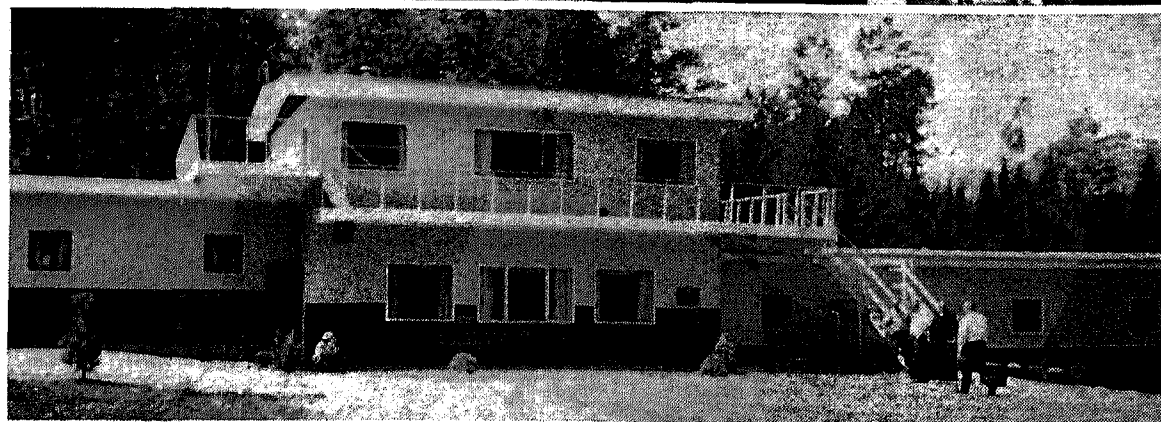
One of the high moments of the afternoon was then experienced as Mr. Moshansky presented to Major Leslie the Lions Club International Humanitarian Award, this being the first such presentation to a Canadian. Major Leslie was chosen over thirteen thousand entries from nearly a hundred and fifty countries. In his personal testimony, Major

Leslie very simply expressed his joy, giving all the glory to God.

Major Ivany then presented the honoured guest of the afternoon, the Honourable Dan Campbell, Minister of Municipal Affairs and Social Welfare, who spoke briefly and then officially declared the new lodge open. Mrs. Major Ivany sang a prayer, "Bless This House" prior to the benediction. A buffet luncheon was served in the dining-room to all in attendance.



(Right) The Honourable Dan Campbell, M.L.A., Minister of Welfare for the Province of British Columbia, addresses crowd in front of new Lions Service Club Lodge at Miracle Valley. (Below) General view of the new lodge.



GOLDEN AGERS CAMP ENJOYED

THE largest and perhaps most successful Golden Agers Camp ever held in the B.C. South Division took place recently at Camp Sunrise.

Eighty-seven guests, eighty of whom were members of various over-sixty clubs, enjoyed a delightful and relaxing holiday. In addition to activities such as lawn bowling and croquet, programmes and movies were arranged for each evening.

Included in the entertainment was a masquerade parade and the crowning of "Queen Sunrise". A movie of these events was later shown at the Vancouver Temple Over-Sixty Club meeting.

A devotional period was held each morning, and at the final meeting many present who had never before testified gave personal witness to blessings received during the camp period. Guest speakers and leaders included Lieut.-Colonel Wilfred Ratcliffe,

Lieut.-Colonel Fred Merrett (R), Mrs. Brigadier David Rea (R), Brigadier and Mrs. Charles Watt (R), Mrs. Brigadier Allan McInnes (R) and Captain Bruce Robertson. Guest soloist for the Sunday meetings was Songster Mavis Semmens of Australia.

Major William Kerr was the efficient camp director. Others who contributed to the camp's success were Envoy Arthur Stanton and Major Eva Laycock (R).

Anniversary Meetings

BEGINNING with a prayer meeting and finishing with a banquet, fifty-third anniversary celebrations at Lush's Bight, Nfld. (Lieutenant C. T. Maye), were led by Captain Winnifred Burt, formerly the corps officer. There was a seeker at the climax of Sunday's meetings.



Captain and Mrs. Donald Goodridge (left) pose with Captain and Mrs. William Hansen in front of missionary display at Fort William, Ont.

Successful Altar Service Held

THE annual Self-Denial Altar Service weekend at Fort William, Ont., proved to be a time of inspiration under the leadership of Captain and Mrs. Donald Goodridge.

The weekend began with a period of fellowship on the Saturday evening, during which the visitors showed coloured slides of Chile and related some of their

experiences while stationed there.

Sunday was a day of blessing, and in both morning and evening meetings the comrades of the corps were challenged by the messages of the guest speakers. In the holiness meeting Captain and Mrs. Goodridge presented a number of song books to the Fort William Corps in memory of Mrs. Goodridge's late father, C. S.-M. Victor Ottaway. The day was crowned with thanksgiving when the altar service proceeds put the \$2,100.00 corps objective over the top by some three hundred dollars.

SUMMER SCHEDULE

ONE hundred and thirty people gathered at Pouce Coupe, B.C., to enjoy the Dawson Creek Corps picnic. At this time a barbecue was featured, with Mr. Gordon Miller acting as master chef.

During the summer period cottage prayer meetings have been organized. The timbrellists are preparing to participate in the Dawson Creek Bonanza Days Parade, in which they will enter a float. A cradle roll tea was recently enjoyed, under the guidance of Cradle Roll Sergeant Mrs. Alex Balisky. Three teenagers recently accepted Christ as their Saviour and are presently attending classes to prepare themselves for soldiery in The Salvation Army.

OFFICERS HONOURED

THE following officers have been awarded a Long Service Order Star denoting the completion of thirty-five years' service as a Salvation Army officer:

Colonel Leslie Pindred
Mrs. Colonel Leslie Pindred
Lieut.-Colonel Clarence Barton
Lieut.-Colonel William Poulton
Mrs. Lieut.-Colonel William Poulton
Lieut.-Colonel Douglas Sharp
Mrs. Lieut.-Colonel Douglas Sharp
Mrs. Brigadier Alfred Bruce
Brigadier Ronald Frewing
Mrs. Brigadier Stanley Jackson
Brigadier Elsie MacDonald

You are welcome at the
**JACKSON'S POINT CAMP
AUDITORIUM**

for regular summer
Sunday meetings at
10:30 a.m. and 7 p.m.

JULY 21st
Meetings led by Colonel
and Mrs. George Higgins

A New Hall — A New Name

STIRRING band music announced to residents of East Kildonan, Man., that The Salvation Army had arrived in the district. After serving for fifty years as the Elmwood Corps in Winnipeg, the corps moved into new premises in a new city and became the East Kildonan Corps (Captain and Mrs. Douglas Moore).

The new edifice was officially opened by Colonel Frank Moulton, the Staff Secretary, who received the key from the contractor, Mr. B. Klassen. The architect was Advisory Board member Mr.

J. Duncan. The first to enter the hall were two junior soldiers and Mrs. Brigadier H. Habbirk (R).

In the service of dedication, Mayor M. Ruta welcomed the Army to his city, and greetings were extended by Mr. J. E. Willis, Chairman of the Metropolitan Corporation of Greater Winnipeg, and Rev. P. B. Hicks, Advisory Board Chairman Mr. J. S. Gilchrist unveiled a plaque in the entrance hall. Colonel Moulton offered the dedicatory prayer.

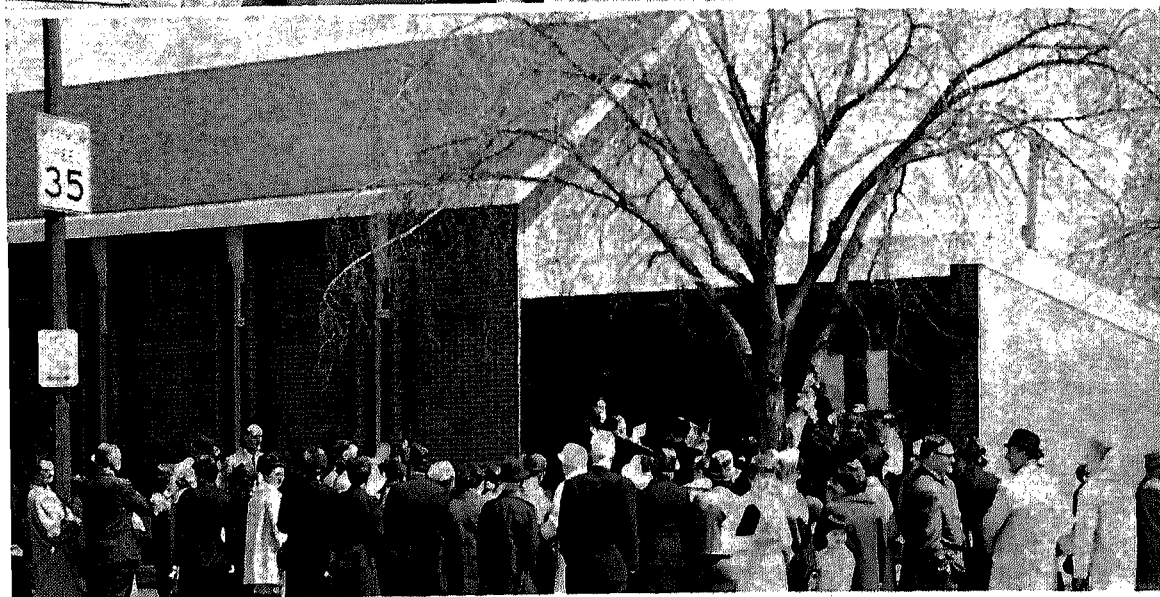
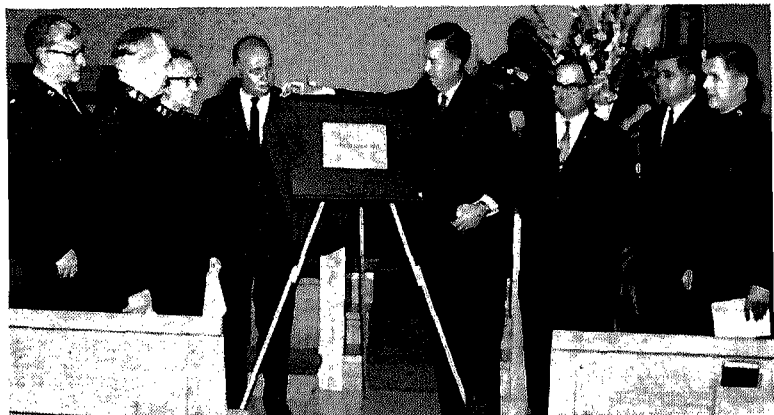
Saturday evening the Winnipeg Citadel Band gave a musical salute to the new East Kildonan

Corps. At the commencement of the Sunday morning holiness meeting, song books were dedicated and acknowledgment was made of various gifts; a rostrum honouring the number one soldier on the roll, Mrs. Mary Porter, a Salvation Army flag in honour of Mrs. H. Stewart and a holiness table presented by Mrs. Brigadier H. Habbirk (R), who had been a soldier of the Elmwood Corps for many years.

Sunday afternoon a festival of thanksgiving and praise was given by the musical sections of the corps, and euphonium solos rendered by Bandsman E. Burrows of St. James.

Throughout the weekend the Staff Secretary was supported by the Divisional Commander and Mrs. Lieut.-Colonel Basil Meakings and the divisional staff. Four seekers were registered.

(Left) Advisory Board Chairman J. S. Gilchrist unveils plaque in new East Kildonan hall. Others seen are Major W. Hosty (left), Lieut.-Colonel B. Meakings, Colonel F. Moulton, Mr. J. Willis, Mayor M. Ruta, Mr. B. Klassen and Captain D. Moore. (Below) Partial view of crowd at opening of new East Kildonan hall.





Commissioner and Mrs. C. Wiseman
Jackson's Point Camp, Sun., Aug. 4; Long Beach, California, Sat.-Wed., August 17-21

Colonel L. Russell
St. John's, Sat.-Sun., July 20-21

Colonel and Mrs. L. Pindred
Jackson's Point, Sun., August 18

Colonel and Mrs. George Higgins: Jackson's Point, Sun., July 21
Colonel and Mrs. Alfred Dixon (R): Jackson's Point, Sun., July 28

TERRITORIAL EVANGELIST—
Major and Mrs. George Clarke: Dovercourt, Sun., July 21 and Sun., July 28

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS—

PROMOTIONS—

To be Brigadier

Majors Doris Fisher, Cyril Gillingham, Melvin Hamilton, Mrs. Bubsie Hopkinson, Earle Jarrett, Ruth Knowles, Vernon Marsland, James Robertson, Leslie Titcombe, Dorothy Thompson, Frank Watson, Robert Weddell

To be Captain

Lieutenants Maxwell Feener, Linda Hussey, Willie Reader, Millicent Stone

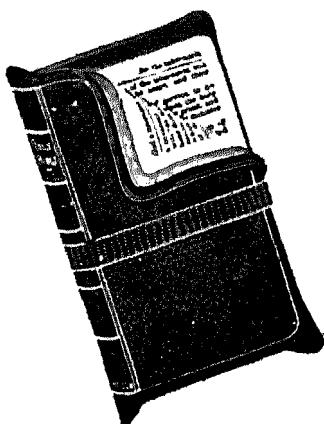
APPOINTMENTS—

Men's Social Service, Correctional Services and Public Relations Departments, and Headquarters
Colonel William Ross, Territorial Headquarters, Commissioner's Office (Special Duty)

Lieut.-Colonels Clarence Barton, Territorial Headquarters (Trade Secretary); Nicholas Bell, Territorial Headquarters (Assistant Public Relations Secretary); Archibald Dale, Territorial Headquarters (Legacy Representative for Ontario); Arthur Pitcher, Newfoundland Provincial Headquarters (Provincial Commander); Horace Roberts, Territorial Headquarters (Special Efforts and Travel Secretary); Douglas Sharp, Western Divisional Headquarters (Divisional Commander)

Brigadiers Alfred Bruce, Montreal Eventide Home (Superintendent); Wyvel Crozier, Territorial Headquarters (Printing and Publishing Secretary); Gilbert Dockeray, Niagara Falls Eventide Home (Superintendent); Theodore Dyck, Public Relations Officer, Windsor, Ontario; Cyril Fisher, Quebec and Eastern Ontario Divisional Headquarters (Divisional Commander); Earle Jarrett, Brandon Eventide Home (Superintendent); Stanley Jackson, Bermuda Divisional Headquarters (Divisional Commander); Vernon Marsland, Public Relations Officer, Saskatoon; Ernest Parr, Toronto Training College (Principal); Stanley Preece, Territorial Headquarters (Suicide Prevention and Red Shield Services Secretary); Kenneth Rawlins, Alberta Divisional Headquarters (Divisional Commander); Leslie Titcombe, Saskatchewan Divisional Headquarters (Divisional Commander)

Majors Stanley Armstrong, Public Relations Officer, Vancouver; Norman Bearcroft, Territorial Headquarters (Territorial Music Secretary); John Carter, Public Relations Officer, Hamilton; Joseph Craig, Territorial Headquarters (Territorial Youth Secretary); Ronald Ellsworth, Moncton Eventide Home (Superintendent); Kenneth Hopkins, Edmonton Men's Social Service Centre (Assistant); Sidney Tuck, Public Relations Officer, Montreal; John Viele, Territorial



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Aux.-Captain Patrick Brady, Vancouver Men's Social Service Centre (Assistant)

APPOINTMENTS—

Women's Social Service Department

Brigadier Lilian Burch, Sunset Lodge, New Westminster

Majors Isabel Arkinstall, Matson Lodge, Victoria; Joyce Belbin, Grace Hospital, Calgary (Director of Nursing); Thelma Corney, Grace Haven, Hamilton; Alice Ebsary, Grace Hospital, Calgary (Administrator); Lillian Farndale, Grace Hospital, Vancouver; Evelyn Hammond, Bethany Home, Winnipeg (Assistant Superintendent); Jeanette Murray, Sunset Lodge, Orillia; Cecilia Sievwright, Sunset Lodge, Victoria

Captains Betty Barnum, Grace Hospital, Windsor; Elvira Jolly, Maywood Home, Vancouver; Alma King, Grace General Hospital, St. John's; Marguerite Lloyd, Children's Village, Calgary (Superintendent); Jane Pryor, Bethany Home, Winnipeg; Mrs. Ivy Venables, Children's Village, Calgary

Aux.-Captain Mildred McLean, Maywood Home, Vancouver

Lieutenants Muriel Hollman, Children's Village, London; Marilyn Hong, Grace Haven, Regina

APPOINTMENTS—

Field Department

Brigadier Mrs. Bubsie Hopkinson, Maple Creek

Majors Carl Bowes, Kingston Citadel; Walter Ernst, South Vancouver; Cyril Frayn, St. Catharines Citadel; Jose Garcia, Medicine Hat; John Ham, Dovercourt Citadel; Helen Ingleby, Armdale; Ethel Moore, North Vancouver; Thomas Powell, Hillhurst; Herbert Sharp, Welland; Edna Zwicker, Sydney Mines

Captains Aubrey Barfoot, East Kildonan; Ronald Barkhouse, Newlands; Sidney Brace, Lindsay; John Carew, Lakeview; Phyllis Canavan, Armdale; Leslie Carr, Orangeville; Arnold Caruk, Saskatoon Welfare; Edgar Deering, Ellice Avenue; Gareth Douglas, Hazelton; Naomi Duke, Sydney Mines; Burton Dumerton, Vancouver Harbour Light; Samuel Fome, Nelson; Herbert Fraser, Moncton; Ronald Goodyear, Rowntree; Woodrow Hale, Edmonton Southside; William Head, Kingston Welfare; Clifford Hollman, Swift Current; Bent Hougesen, Parliament Street; Frederick Jackson, Park Extension; Lewis Jackson, Carleton Place; James Johnson, Montreal Citadel (West Island Project); Dirk Krommenhoek, Point St. Charles; Gerald Leonard, Halifax Citadel; David Luginbuhl, Argyle Citadel; Lorraine Luxford, Ridgetown; Baden Marshall, Montreal Citadel; Douglas Marshall, Charlottetown; Olive Marshall, North Vancouver; Douglas Moore, Brampton; Harry Moore, Fenelon Falls; William Moores, Simcoe; William McCune, Haliburton; Robert MacKenzie, Listowel; Ray Nelson, Mount Hamilton; Reginald Newbury, Rhodes Avenue; Richard Park, Lang Branch; Glen Patrick, North Bay; David Peck, Bowmanville; Harold Peckford, Ingersoll; Reginald Pell, Parry Sound; Wilbert Seabright, Springhill; Ralph Sexton, Dundas; James Smith, Callingswood;

Noel Sorley, London Oak Street; Charles Stanley, Peterborough Welfare and Byersville; James Thompson, Stratford; David Thorburne, North Sydney; Henry van Trigt, Prince George; Hendrick Verstege, Toronto Harbour Light; Wesley Wiseman, South Burnaby

Aux.-Captains Alfred Adnum, Renfrew; Charles Cathmoir, Ajax; Walter Gerard, Kamsack; Lloyd Gosling, Stellarton; James McCready, Kirsilano; Clifford Nichol, Vernon; Frank Phelps, Winnipeg Harbour Light; Horper Simmons, Montgomery; Mrs. Merle Woodley, Fort Rouge; William Wright, Trail

Lieutenants Gail Castle, Kemptville; William Cherry, Fredericton (Edge-wood Outpost); William Cummings, Edmonton Northside; Margaret Foley, Fort Frances; Linda Head, Special Work, New Brunswick Division; Darlene LeDahl, Special Work, Mid-Ontario Division; Bonnie Knapp, Hanover; Ernest Martin, Melfort; Robert Moulton, Essex; David MacKenzie, Kirkland Lake; Diane MacLellan, Neepawa; Edward Pearce, Perth; Herbert Presley, Fort Macleod; Albert Verhey, North Battleford; Donald Wheeler, Grande Prairie; Harold Zimmerman, West Saint John

MARRIAGES—

Lieutenant David Wilder, out of North Toronto, on June 26, 1966, and now stationed at The Pas, Manitoba, to Lieutenant Joan James, out of Park Extension, on June 13, 1965, and last stationed at Fort Rouge, at Park Extension, on June 22, 1968, by Brigadier James Wilder.

Lieutenant Stephen French, out of Bay Roberts, Newfoundland, on July 11, 1966, and now stationed at Too Good Arm, Newfoundland, to Captain Millicent Stone, out of St. Anthony, Newfoundland, on June 21, 1965, and last stationed at Lower Lance Cave, Newfoundland, at Bay Roberts, Newfoundland, on June 25, 1968, by Major Clarence Thompson.

RETIREMENT FROM ACTIVE SERVICE—

Lieut.-Colonel John Wells out of Bedford, England, in 1923. Mrs. Lieut.-Colonel J. Wells (née Grace Hodgson) out of Victoria, B.C., in 1924. Last appointment, Principal, Training College, Toronto. On July 1st, 1968

Brigadier Stanley Williams out of Stratford, Ontario, in 1924. Mrs. Williams (née Beatrice Huffman) out of Trenton, Ontario in 1920. Last appointment Correctional Services, Guelph, Ontario, on July 1st, 1968.

Major H. George Wright out of Kingsville, Ont., in 1953. Mrs. Wright (née Elsie Chatterton), out of Kingsville, Ont., in 1953. Last appointment, Rehabilitation Centre, Hope Acres. On July 1st, 1968

Clarence Wiseman

Territorial Commander

PROMOTED TO GLORY—

Major Florence Eva Williams (P), out of Peterborough, 1927. From Toronto, Ontario on June 17th, 1968

Attention Salvationist Vacationers

Owner of Trailer — Tent — or bath? Special area for same at Jackson's Point Divisional Camp. Rates as follows:—

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MUSICAL notes

The Singer and his Song



Part Five of a continuing series

by Mrs. Major Ernest Miller

of Chicago, Illinois



*So shall each fear, each fret, each care
Be turned into a song,
And every winding of the way
The echo shall prolong . . .*

Horatius Bonar

"WITHOUT a song the day would never end; without a song the road would never bend; when things go wrong a man ain't got a friend, without a song."

These words of a song by Vincent Youmans picture the bleakness of a world without song. No carols at Christmas; no hymns in the church; no singers, and perhaps no love, for the song goes on to say, "... There ain't no love at all without a song."

Some of the greatest expressions of love are found in song, as are all the expressions and emotions of man. Indeed, each fear, fret and care has been expressed in song along with confidence, cheer and hope. Every mood of man is recorded in song.

Songs are important

Songs are so important that songs are written about songs. The words "song" and "songs" are used so often in the hymns of the church that if left out the hymnal would be greatly diminished. The Bible is filled with references to song. The morning stars sang together at creation; the children of Israel sang at the crossing of the Red Sea; the angels sang at the birth of the Saviour. Every important event in the history of mankind has been accompanied with songs—songs of slavery and freedom, of defeat and victory, of death and life.

What a heritage we have of song! The singer has a never-ending source of supply. Songs are waiting to be sung and no singer could ever live long enough to sing them all. He must choose among them. How and why he chooses can make the difference between a singer who communi-

cates his song and one who doesn't.

A singer is confronted with two questions when he begins to choose his songs:

- (1) "What is a good song?"
- (2) "What is a good song for me?"

The first question, of course, must be answered first.

Since the purpose of singing is to communicate a message it would seem that the best answer to "What is a good song?" would be: a song which communicates. But why does it communicate? Communication may sometimes be an accident, but most of the time communication is made because certain proven rules have been observed.

A good song is composed of good words and good music. There is such an abundance of good words and good music that there is little excuse for using poor representatives in either category.

Powerful possession

Words give a singer an advantage over all other music makers. The use of words is a powerful possession, and a singer who is aware of this communicative powerhouse will want to start his selection of a song with the words, or text. The songs which endure are the songs which have something to say. Great texts are born out of the hopes and fears of men, and words which well express some longing or fulfillment of the human soul are good words.

If the text of a song has something to say to you, and contains a message which you wish to carry to others, you have a good start. Study the words of the great songwriters and use these

for a standard and keep the standard high. Each song has a story to tell. If the story is beautifully told and worth telling this is good!

Good music for a song (good vocal music) is music which is married to the words of the song. There must be a union in which the two become as one, each enhancing the other. The music interprets the words, and the words give meaning to the music.

In vocal music one of the objects of correct interpretation is to see that the musical accents coincide with the accents of the words. The strength of each note is determined by its relation to the sense of the words. The tonal colour, the harmonies and the keys in which the music is written help to interpret the song, its mood and meaning.

Inflection

The rise and fall of the melodic line of a song should coincide with the natural rise and fall (inflection) of the voice when the words are spoken. Try this test. Speak the words of a song, letting the voice follow the notes of the melodic line. Do the words fall easily into place, or does the melodic line force them into unnatural inflections?

Singing is defined as "sustained speaking on a pitch" and the melodic line should allow the singer to speak his message with ease. An excellent example of a melodic line which practically speaks the words is Colonel Edward Joy's "All Your Anxiety". It is interesting to make this test and find that when a song communicates it is one in which melody and words ride the waves together.

The words of a song can often be used with many different tunes. Use any tune you like as long as it does no violence to the words or the ease with which they can be spoken. The tune must carry, not bury, the words.

Songs are often given a special treatment known as an arrangement. Arrangements of songs must be done with great care. The purpose of an arrangement is to give more life and meaning to the words of a song, but many times the words are crucified by the crowd of notes and buried in the lush foliage of harmony. "What a beautiful arrangement!" must surely be the response which will come to this endeavour. Perhaps the words of the song can be resurrected some day and given another chance for survival.

Arrangement

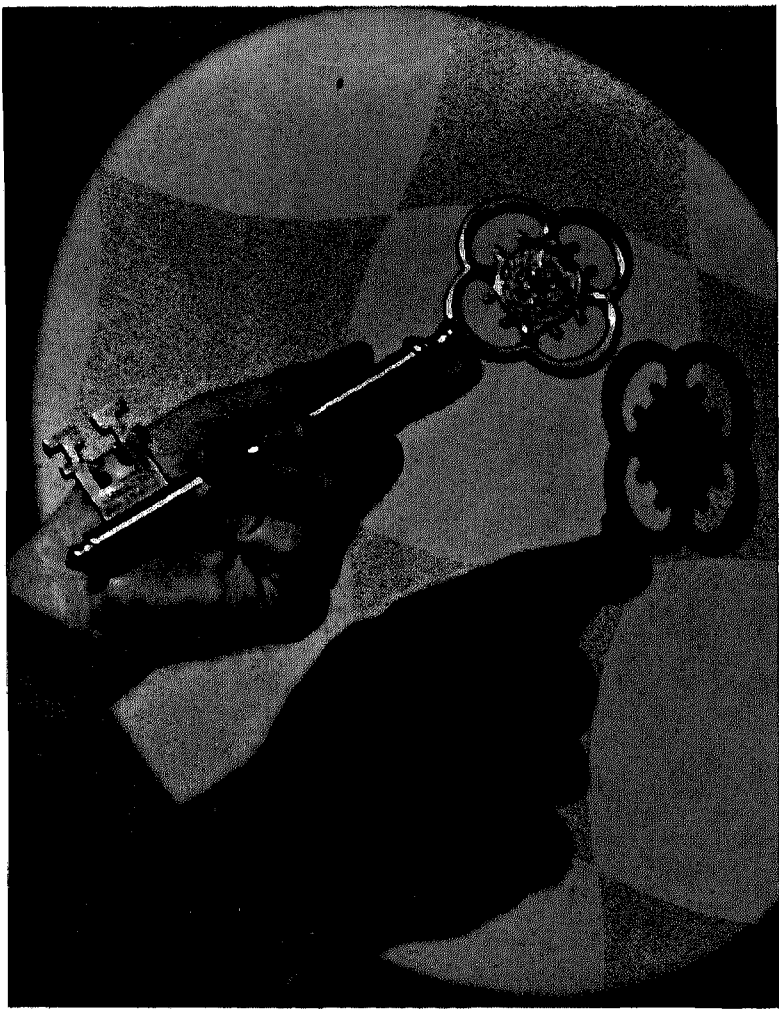
An arrangement can be a beautiful thing when it hides itself behind the words of a song. The text must determine the weavings and harmonies of an arrangement and even a change of key must be motivated by the text. Next to a sore throat a singer should avoid overdone arrangements. He should also seek out good arrangements, for they can give freshness and excitement to familiar and sometimes forgotten words.

If you do not care to rely on your own judgment in selecting a song, let the judgment of the years help make the choice. The songs which have endured are songs which have communicated and their worth has been time proven. Poor, non-communicative songs and music tend to die, while the good songs remain.

Familiar, well-known songs are first, not second, choice songs. Experienced singers most often select and prefer the songs which have endured, taking the greatest care and caution in selecting and preparing new material and the occasion to introduce it. It is the novice who, for reasons unknown, often chooses songs no one has heard before and scarcely wishes to hear again.

(To be continued)

home page



AT first we were unwilling to believe that there was a serious cause behind our toddler's reluctance to relinquish babyhood, though there was something ominous in the lack of reassurance from the infant welfare clinic. Our doubts lingered longer. We started to share them. Then began the heart-breaking round of hospitals. When he was four we heard the verdict. Hope fled. We were stunned and took him home to love him more than ever. Another four years and we had to face another inevitable situation. Other hands more skilled than ours would have to care for him.

Self-pity

When I first realized that my child would never be normal I was seized with a frustrating self-pity. My prayers for grace seemed to go no higher than the ceiling; my thoughts were a jumble of questionings. My spiritual life seemed to be shriveling in the flames of doubt. Yet, as I looked at my child of many prayers I began to realize that my doubtings were making the situation infinitely worse.

One morning, after my husband and elder son had left for work, I sat down before my open Bible. Bernard was tripping up and down as he loved to do. As

I read the old familiar passages light and peace came to me. Even in this seeming inexplicable situation there was something I could learn. I resolved calmly to trust my little boy to God and leave the future in His hands.

The prayer of Reinhold Niebuhr proved a great help to me: "Give me the serenity to accept what cannot be changed; the courage to change what can be changed and the wisdom to know the difference." And when tempted to indulge in self-pity I would read this prayer: "Teach me, my Lord, to be gentle in all events, especially in disappointments. Let me put myself aside, to hide my little pains and heartaches so that I may be the only one to suffer from them. Let me use the suffering that comes across my path that it may mellow not embitter me; that it may make me patient, not irritable; that it may make me broad in my forgiveness, not narrow, haughty and overbearing." Bernard's little life was really very fruitful, for his parents learned so much from him; and having had the experience we can sympathize with others in like case.

He came home for his eleventh birthday. Birthdays meant little; they served only to emphasize that his physical strength was becoming out of proportion to his irresponsible innocence, for time

I Solved my Problem

says Estelle Shepherd

had stood still for Bernard since he was two or three years old. After the weekend he went back to the hospital which had become his home. A few days later he was rushed to the general hospital for a serious abdominal operation. Then he died.

We laid him to rest in the cemetery on a hillside in the grave where his brother had been laid fifteen years before. Robin had gone as suddenly. He was just old enough to say "Mummy" and "Daddy" when diphtheria struck him. In all his eleven years Bernard had never been able to say as much as that; and that is why he never really grew up.

I am a bookworm. Some of the stories I know make interesting reading, but seem to finish

with hardly any ends tied up. It is all so unsatisfactory. In my rebellious moments that's how I feel about my children—and particularly about Bernard. In my wiser times I know that this is not the close of the story. On their tombstone we could have inscribed: "To be continued."

People have various ideas about heaven. I have mine. But, somehow, I feel sure that there is a quiet little wood there, like one I knew. When I get to that place of joyful reunions, it may be that at a bend in a pathway a little boy will be sitting, waiting for me to find him. He will give a roguish chuckle—and this time he will speak. It will be heaven indeed to hear from his lips for the first time: "Hello, Mummy."

Let's make a Frosty Apple Pie

FOR a delicious summer dessert, make a Frosty Apple Pie. Prepare a crumb crust and line it with a thin layer of melted chocolate, a pleasant flavour surprise for the cinnamon-spiced apple filling that hides it.

CRUST:

1 1/3 cups graham cracker crumbs (16 squares)
2 tablespoons sugar
1/4 cup (1/2 stick) butter, melted
3/4 cup evaporated milk
1 can (1 lb. 6 oz.) apple pie filling

FILLING:

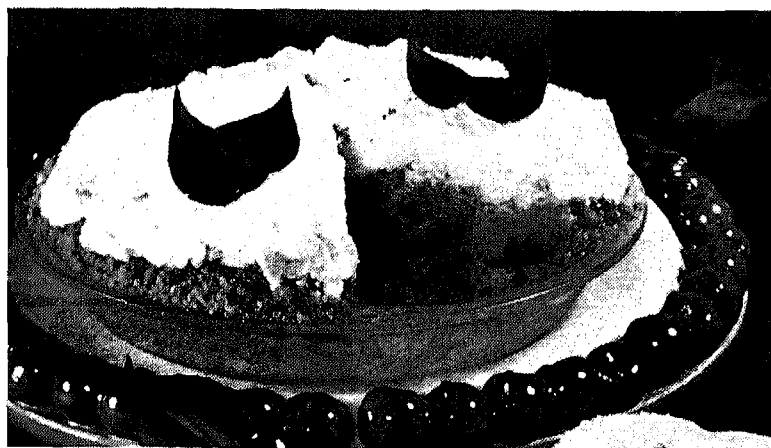
1 package (6 oz.) semi-sweet chocolate pieces
1/2 teaspoon cinnamon
1 quart vanilla ice cream, softened

To prepare crust: In a small bowl mix together crumbs and sugar; stir in butter. Press mixture firmly and evenly against bottom and sides of 9-inch pie plate, building up slightly around rim. Bake 5 minutes at 350 degrees. Cool on wire rack.

To prepare filling: In a 1-quart saucepan heat together chocolate pieces and evaporated milk over low heat, stirring constantly, until chocolate is melted and sauce is smooth. Pour 1/4 cup of this sauce over crust and chill. (The remaining sauce keeps well in the refrigerator and may be served hot or cold over ice cream.)

In a bowl blend apple pie filling and cinnamon; turn into crust. Place in freezer for three hours or until firm enough to cut; top with ice cream and serve. Or make ahead and freeze solid then allow to defrost at room temperature about three hours before topping with ice cream and serving.

The "frost" is added by spooning vanilla ice cream over the pie . . . ready for the freezer, and waiting dessert lovers. For garnish, bedeck your pie with amazingly realistic chocolate leaves. These are made by brushing real plant leaves with melted chocolate, letting them harden in the refrigerator, and then peeling away the original leaves. Try it!



MAGAZINE features

SAILING LORE AND LEGEND

BACK in the days before seamen could tune in their radio receivers to get weather forecasts, any tar worth his salt could tell by the old rhyme, "Rainbow in the morning, sailors take warning; rainbow at night, sailors delight."

Stormy weather wasn't the only thing thought to endanger sailors on the high seas. Throughout history, they've had to worry about everything from sea monsters to sailing out too far and dropping off the edge of the earth. That's just one of many bits of lore and legend that have grown up during the thousands of years since man set himself afloat.

Ancient Greek sailors believed that ships were wrecked upon the rocks when their crews were lured by the beautiful music of mythological songstresses, or sirens.

These legendary sirens weren't the only women thought to imperil ships. So far as most salts are concerned, lady luck is unlucky especially if the lady is on board ship. This feeling probably goes back to the days when sailors hated to sign with a ship that

carried the captain's wife, because they feared that she'd countermand orders and find fault with the crew. This led to the belief that a ship on which a woman travelled would have a longer journey than usual, run out of provisions or encounter other trouble.

To sailors a cat is also bad luck. Almost every move she makes is ominous. If she meows at night, she's summoning a tempest, and if she howls or cries at any time, she's calling on witches to do their mischief.

The sight of rats leaving a ship is enough to strike fear into the heart of even the boldest sea dog — for it's long been thought that these animals have psychic powers that enable them to know that a ship's in danger long before its crew does. Rats do leave a sinking ship, but it's probably merely because they have an easier time swimming for it than their hapless fellow passengers. In fact, they'll even leave a poverty-stricken vessel which can no longer support them properly and go in search of better lodgings!

One animal that sailors did like



H.M.S. BOUNTY ENTERING VANCOUVER HARBOUR.

to have on board in days gone by, surprisingly, was a pig — for it was believed to have special powers that enabled it to see the wind.

British sailors once attached a great importance to lime. Their custom of drinking lime juice to prevent scurvy led to the nickname "limey" for British tars, and eventually for all Englishmen.

Tales are also told of phantom ships which sail against the wind or at full speed when there's no wind. Often they are manned by no crew or by a crew of dead men who stand silent and unmoving at their posts.

One well-known ghost ship, *The Palantine*, pillaged, fired and set adrift off Block Island, near Rhode Island, is said to appear each year on the date of the event. Even the *Titanic*, some say, has become a ghost ship and is sometimes seen on the anniversary of her disaster.

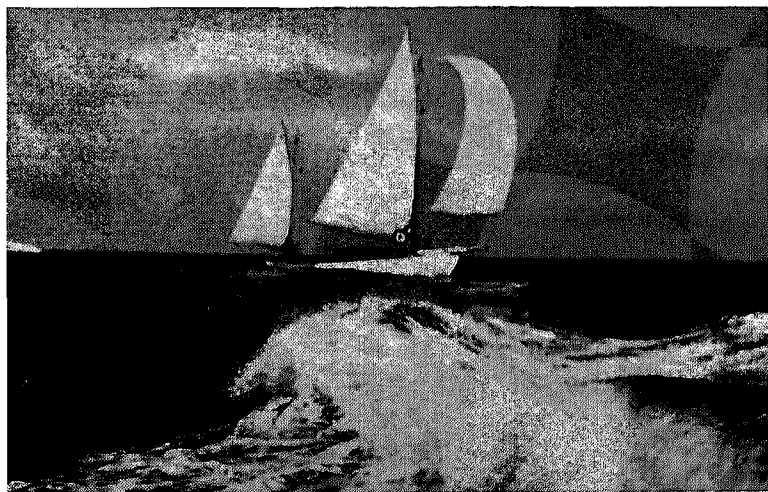
The legendary *Flying Dutchman*, seen in bad weather off the Cape of Good Hope, is often hailed by other ships and is occasionally even reported to be boarded! According to one version of the story, its captain vowed he'd round the Cape during a storm or be cursed, and now he and his crew of dead men are condemned to sail the seas forever.

The *Flying Dutchman* may be a famous bit of seafaring fiction, but another ship, its crew and passengers became the subject of a true story. The *Marie Celeste* sailed from New York for Genoa

in 1872, but a month later she was found floundering helplessly 400 miles off the Azores. The ship's log was still open in the mate's cabin, and most of the cargo was intact, although there was more than three feet of water in the hold. The ship's one life-boat, crew members and two passengers were missing. For nearly a century the fate of the crew and passengers of the *Marie Celeste* has remained a mystery. Theories range from mutiny and murder to the sudden appearance of an island from the depths of the Atlantic which lured them to their death.

But it's not just ships that become ghosts. The spectres of shipwrecked sailors are said to inhabit Sable Island, off Nova Scotia. This moving spit of sand, which often can't be seen on a cloudy day, is called the Graveyard of the Atlantic. Since its discovery some 450 years ago, it has trapped and destroyed at least 500 ships and claimed 10,000 lives. More than \$2,000,000 in gold is still believed hidden in ships' strong boxes scattered in the sand and surf. The ghostly inhabitants of the island are said to include two seventeenth century characters—a French nobleman, banished by his king, and an Englishman who goes about singing psalms!

So the next time you take an ocean voyage or walk along the seashore, if you see a ghostly galleon, or hear a crusty, "Ship ahoy, mates!" — it may not be just your imagination.



Do You Know?

- that it is against the small vessel regulations to sound, authorize, or permit the sounding of a horn, whistle, or other signalling device unnecessarily.

- that no person shall direct the rays of a searchlight or other blinding light on a vessel under way in such a manner as to interfere with the vision of the person navigating or steering the other vessel.

- that a rowing boat or a canoe when being used at night must exhibit a white light in the direction of any approaching vessel in sufficient time to prevent collision.

- that no person shall, except in an emergency, anchor a vessel in any channel or fairway in such a manner as to obstruct the normal passage of other vessels.

●ARMY accent

Reports from the Swinging City — 1

Strategically placed in London's West End, adjacent to Soho, centre of the night life of "the Swinging City", Regent Hall Salvationists have started to communicate with wayward youth.

THE majority of Regent Hall soldiers will by now have become aware of growing numbers of exotically appavelled young people who congregate around the foyer of our hall on a Sunday evening, and of the one or two who even pop in and out of the evening meeting. Those leaving the hall a little early might well feel imprisoned by this wall of flower children as they sit playing their guitars, chatting and smoking together on the front step. Similarly those inside must feel a little perturbed by the sight of long-haired youngsters climbing over the seats, laughing at some of our songs but usually listening with interest to the sermons of Major Fred Brown.

The outside world, in the form of this group of young people, is making a determined effort to break into the world of our private devotions. Their presence is disturbing to all of us for they view all our treasured observances with a highly critical eye, allowing nothing to escape their notice. They show little reverence for our building or our prayers—if these appear irrelevant or meaningless to them they make no attempt to hide the fact.

Fortunately, however, Regent Hall is now renowned as a centre of Christian caring and the coming of the flower children is perhaps the most thrilling and exciting proof of this. Few criticisms are made of them but rather most people are eager to welcome them into our midst. We who work closely with them are grateful that this is so for, as we become increasingly involved with

ALISTAIR COX
describes events when

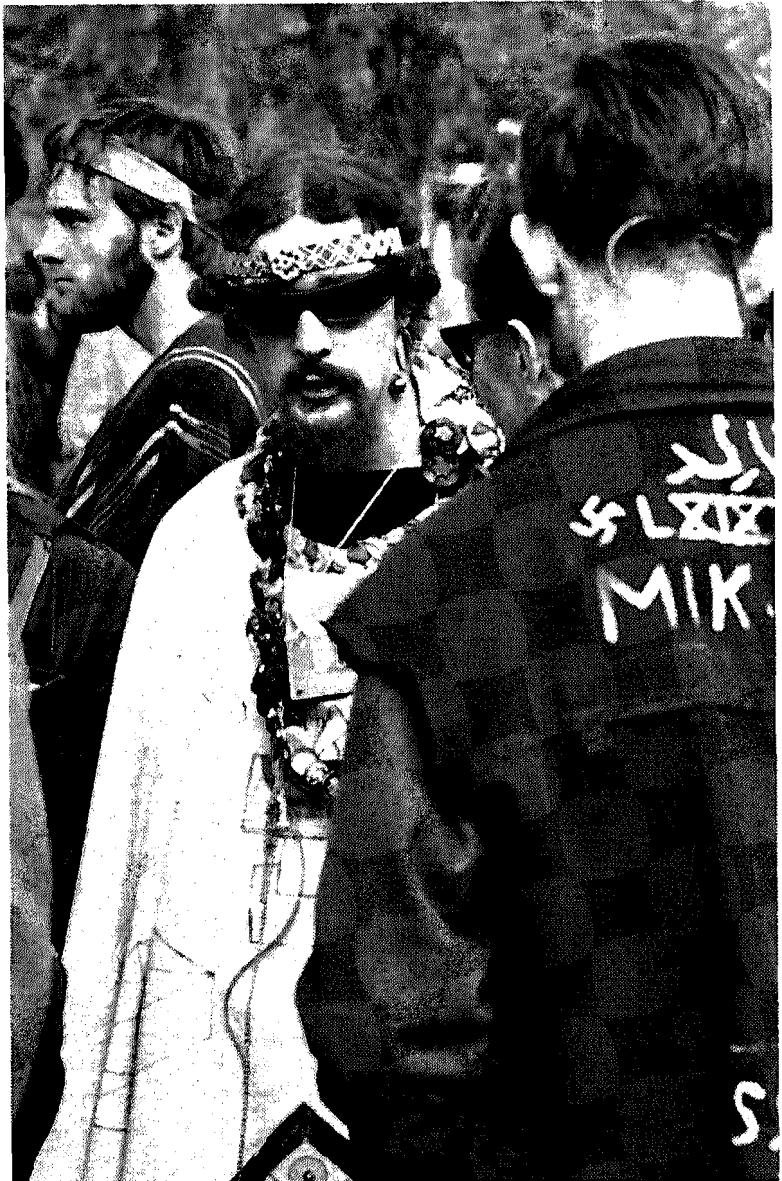
Faced with the Flower Children

them, we become more impressed by this minority group. We find them to be thinking young people who are often desperately anxious about their attempts to reconcile their ideals with the world that they live in.

They are young people who refuse to accept anything on anyone else's authority. That is why they wear outlandish clothes, why they question all that we Salvationists do, why they are so eager to discuss matters of importance and relevance to society. They want to see their ideals of love and peace in action throughout society, and are worried by their own failure to achieve this.

They share, therefore, much of our own Christian dilemma and concern for society. We ourselves are quite convinced that their search will only end when they recognize the thrilling power and dynamism of the way of life which we know is Christ. And yet their very presence reminds us that we still have a lot of thinking to do about our own faith if we are to make it intelligible to them.

They cannot accept it as it is. They see too much that does not tie up, that does not fit in, that does not mean anything. And yet they feel accepted at Regent



Hall and in their own Sunday night club. Here they feel free to explore our understanding of the truth without ever feeling obliged to accept it themselves if it does not ring true in their own personal experience.

Although, perhaps, none of them will ever become Salvationists, or even Christians, their presence at Regent Hall will be of a two-fold value. They will themselves first be challenged by the degree of love and understanding that we try to show them. But this is not all, for they will undoubtedly force us to break down the protective, escapist wall we are ever in danger of building around us so as to let in the searing, critical light of the secular world.

Let us pray that the truth that we have discovered to be Jesus Christ may be revealed to them (at least in part) through us, and that whatever there is that is exploiting and negative in our faith may be shattered by their Christlike honesty and outspokenness.

The Vacationist

"NOW it came to pass, as summer drew nigh, that Mr. Church Member lifted up his eyes unto the hills and said: 'Lo, the hot days cometh and even now are at hand. Come let us go into the heights, where cool breezes refresh us and the glorious scenes await'."

"Thou speakest wisely," quoted Mrs. Church Member. "Yet three or four things must be done before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for our flowers to be cared for, our chickens fed, and the mail forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three yet more important than all. Thou shalt dig into thy purse and pay the church tithe that the good name of the Church shall be preserved, and that it may be well with thee, for verily I say unto thee, thou hast more money than thou wilt have when thou dost return."

"And it came to pass that Mr. Church Member paid his tithe for the summer. And the treasurer rejoiced greatly saying, 'Of a truth there are those who care for the Lord's work.' And so it was.

—Parkdale Proclaimer

Editorial Honours

HIGH honour has gone to Bandsman Wally Court of Earls Court (Toronto) who has been elected the National President of the Canadian Industrial Editors' Association whose four hundred members produce most of the country's company employee publications.



Bandsman Court is editor of the British American Oil Company magazine "BA—Commentator". He has received twenty-six local, national and international editing and public relations awards for effective employee communication.

He keeps the activities of his corps in the Army news both in Canada and across the seas. His excellent photography is also often featured in these pages.

INTERNATIONAL SURVEY

The need is overwhelming

This article, which is taken from the annual report of the Evangeline Booth Hospital, Nidubrolu, India, gives a vivid picture of service beyond the call of duty

TO physical needs there seems to be no end. We tried to take time-exposures of our pitifully inadequate children's ward, but they have not come out, so we must depend on word pictures—a poor substitute in this case. Imagine, if you can, two small wards which comfortably hold ten cots. In these two wards there have been more than twenty babies for most of the month, and even then children over four have been accommodated in the general adult wards. There are cots everywhere — of all shapes and materials and sizes—the ordinary iron ward cots; swing cots; iron baskets placed on lockers or boxes; wooden cots on the floor;

even bamboo cots — hastily obtained because we ran out of all other kinds! To walk safely across the floor is impossible—one just picks a way.

Nursing — well, perhaps you can imagine the difficulties of falling over cots and relatives, keeping a steam-tent going in one corner, calming the distracted mother of a violently convulsed baby, trying for a degree of isolation technique with the dysenteries (there is nowhere to isolate them), desperately endeavouring to find a quiet corner for a tetanus babe, persuading a difficult child to eat — one with severe malnutrition will lose the desire for food and you cannot explain

to an eighteen-month-old that you must eat whether you feel like it or not!

And there are our two healthy little poppets who are into all the mischief they can devise as soon as nurse's back is turned. Premakumari has recently taken to "helping" the long-suffering hospital secretary, especially wishing to sort his papers and investigate his desk!

Relatives too are a problem: this baby is on water only, because of a severe gastro-enteritis; as nurse turns round she catches sight of a piece of bread or a ball of rice in mother's hand just going into baby's mouth. Why? "I thought he was hungry!" or "He wanted it". Oh, for the lovely, bright, roomy children's wards at home, with their glassed-in isolation cubicles, adequate working tables and their pleasant spaciousness! How the nurses get through the work as they do is a mystery, for there isn't really anywhere to put down an injection tray, much less the space to prepare the injection.

Malnutrition is increasingly a problem. Rice itself is not really short—Andrah is a rice-producing state—but prices are prohibitively high and many people simply cannot earn enough to fill their stomachs.

And so they come—weak, fretful, sick, wringing your heart because there are so many and they are so helpless. The conversation is always so pitifully the same: "What are you giving baby?"

"Only rice."

"Nothing but rice?"

"No, only rice, nothing else."

"No buffalo milk?"

"Where can I get money for buffalo milk?"

"No eggs?"

"Haven't you got any chickens?"

"Yes, but we must sell the eggs to get money for rice."

What to do? Feeding advice is no use to poor people. With the rich; or even people with a moderate income, ignorance is usually the factor and, as they tend to bring the child sooner, correct

feeding and protein supplements quickly put things right. With the very poor, we try, whenever possible, to take the child in, and at least get it off to a good start.

Our latest acquisition came this way: a young woman of perhaps twenty-one or twenty-two dropped into the clinic with a thin, whining babe of five months, weighing about six pounds. "My husband quarrelled with his mother, so he took poison and died. I have no breast milk and when I put baby down he cries all the time. I try to work in the fields. If you would look after him I could work and feed myself and my little girl." No space—no cots—no money! But how can you disregard such a need? Now little Veeraiah lies in his swing-cot, contented now that his tummy is comfortably full, and even smiling—with a bit of encouragement.

A week later the mother came back with the little girl—a fretful two-year-old, with the depigmented hair and protruberant abdomen of protein and vitamin deficiencies, weak and anaemic. They disappeared again quickly before we could talk much with them — and we have not seen them again. So it looks as if poor little Veeraiah has been abandoned!

We are planning for many other alterations, too—most of our buildings are not quite suited to their purpose: our maternity work too is outstripping our accommodation, so we are planning to remodel the inside and also the walls and windows and to build on top of the existing building. Our general wards have no suitable latrines or bathrooms and no sterilizing room; some of our national officers have to live away from the compound because we have no accommodation, so we are hoping to build new officers' quarters. We ask your prayers that God will guide us in all these matters to fulfil His plan and purpose.



The children and the President



The President of Tanzania, His Excellency Julius K. Nyerere, recently visited The Salvation Army Rehabilitation Centre at Mbulu, Dar-es-Salaam, and showed keen interest in the crippled children. This photo shows him greeting the students of the primary school. Captain and Mrs. Donald Dean, Canadian missionaries, are stationed at this school (Photo: Tanganyika Information Services).

BROTHER OF THE RED HAND

CHAPTER NINE

The past catches up

TO get away, Darkie had to cross a courtyard and climb a wall. Like the shadow of a cloud crossing the moon he flitted noiselessly across the yard, but the light-coloured wall must have revealed his presence, for at the moment he leapt upon the wall a shot rang out and a stinging sensation in arm and side told him that he was peppered with shot.

He dropped on the far side of the wall and, despite his pain and discomfort, staggered across the fields and away from the house. Once, through loss of blood, he fainted and fell; then, as con-

Stiff and cramped, he was beginning to pull himself slowly toward the light at the end of the pipe when her heard voices: "This is a mystery", a man was saying. "We have traced the blood marks to the stream. We may as well go home. If we have not found him in daylight today we stand little chance of finding him in the dark tonight."

After what seemed ages their

fondly remembering her kindness and her struggles to bring up the family in spite of the drunkenness of his father, dare not admit the truth. He felt that if he said "Yes" it would kill her. When he said "No" she flung both arms around his neck, crying, "God bless you! God bless you!"

Six weeks later she learned the truth for Darkie sat in court

by Reginald Woods

voices died away, and Darkie crawled out into the field and, with feet like lead and a head that was swimming, he dragged himself toward the highway. Here he tried to stand and to walk, but the effort was beyond

at Leeds and hardly heard the speeches for the defence and the prosecution or the judge's summing up, the verdict and the sentence of five years' penal servitude. What held his attention throughout the ordeal was the anxious, tear-stained face of his mother. What seared into his memory was her piercing scream at the pronouncing of sentence, her prostrate form as they carried her out. Six months later he received a letter to say that she had lost her reason and had been removed to a mental hospital.

Still hopeful of her recovery he took special pains to conduct himself well and earned full remission marks for every year. On leaving prison he hurried home and sought permission to visit his mother. To his terrible disappointment she did not recognize him.

Three of Darkie's acquaintances were hung for murder, including the notorious Charles Peace. In after years Darkie felt that divine intervention had prevented his being added to the number.

He knew a publican who boasted about the money he had. Knowing that he would be pass-

THE STORY SO FAR
Darkie Hutton is compelled to become a member of a notorious gang of criminals—The Brothers of the Red Hand. He meets the leader of the gang and entertains the group with stories of his wild brushes with the law. The leader tells him of a plan to "pull off a job" in a stately mansion, with Darkie being the inside accomplice. The plan does not work and Darkie is captured by the police and sent to Dartmoor prison where he receives extremely rough treatment. He attacks another prisoner, a former guard who had mistreated him, and is thrown into solitary confinement. However, in prison he learns only new methods of crime and soon after his release becomes leader of the gang. One night during a robbery attempt a dog wakes up the occupants of the house and escape seems impossible.

NOW READ ON

ing a certain lonely spot at a certain time with about £100 he had collected for rents, Darkie decided to be there with a revolver. Maddeningly though, at the crucial moment, as the publican's fast horse and trap came whirling down the road and Darkie leapt up, levelled the revolver and called upon the publican to stop and deliver, he tripped and fell. A sharp crack of the whip sent the horse flying by at a faster pace than ever.

Darkie went to the public house and when he heard the publican bragging about "some fool who had tried to hold him up on the road", he determined he would show the fellow that it was never safe to be so cocksure. To a friend he confided that with folk in their second sleep one can do practically anything and that if he timed it right he could walk into that publican's bedroom, switch on the light and take what he wanted, and there would be nothing more than a snore from the boastful fellow. One hundred pounds was hardly worth the trouble after the big things he had handled, but taking it would teach the fellow a lesson.

Darkie was as good as his word. He went. He switched on the light. He took the money. Then he glanced at the sleeping figure in the bed—and saw between the publican and his wife, a pretty baby girl who smiled at the man with the dark lantern.

(To be continued)



"You've had a narrow shave", said the policeman to Darkie.

sciousness returned, he realized the need for action and staggered on again. Exhausted he came upon a stream and staggered into it in the hope that the coldness of the water would staunch the bleeding and revive his failing strength.

As he lay in the stream the smart of his lacerations was almost unendurable. Then the water began to cleanse the wounds and stop the bleeding. He had an idea. Instead of trying to get away he would hide in the stream. Plunging along its shallow bed he came to a large drain which carried the water below a road and, greatly daring, crawled into it. He swooned again. Cold and damp and weakened by his injuries, he must have lain in the drain almost twenty hours.

him. He reeled and fell, unconscious. When he came round someone was bending over him moistening his lips. He opened his eyes. A policeman was saying: "My word, old boy, you're had a narrow shave. I thought it was all up with you."

Just as the policeman was leaving Darkie to fetch some assistance a gig came round the corner. Darkie knew it was all up. He was lifted in without protest.

For the next three weeks he lay in the grip of a raging fever, raving or unconscious in the prison hospital. When well enough, he was charged with having been implicated in a number of robberies in the district and remanded to the assizes.

Here his poor mother went to see him. "You are not guilty, are you?" she pleaded and he, always

Life is different now



Although these young African children give little indication of ill health, some were almost dead when they arrived at The Salvation Army's children's home at Amatikulu. Their condition was caused more from a dangerously unbalanced diet than from starvation, and the treatment which they have received has indeed rectified the situation.